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# the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

Period 47.8

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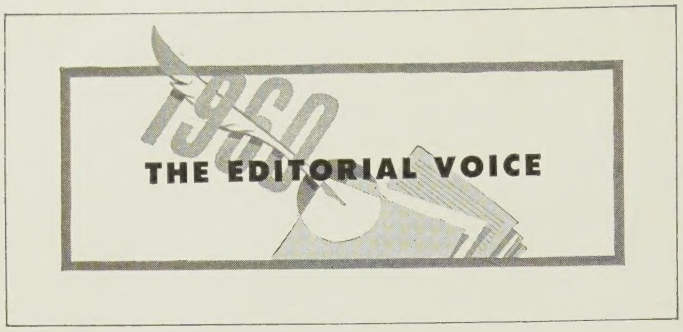
BOMBAY, INDIA, FROM MALABAR HILL

JUN 1 1960

*In this issue*

## SERVANTS . . . FRIENDS . . . CHILDREN

By Jan van Ruysbroeck




## ARTIFICIAL DIVISIONS ARE HARMFUL

This is being written before my previous piece, "Divisions Are Not Always Bad," appears in print, so I am not influenced in any way by the reactions of my readers to my remarks on the usefulness of divisions in certain situations. But I want to explain further.

I feel that we evangelicals are making two serious mistakes. One is insisting upon union where it should not be, and the other is creating divisions artificially where there is no justification for them.

One blessed fact to be kept ever in mind is the organic unity of all true believers in Christ. However ill taught God's children may be on this subject and however widely separated by artificial barriers, they are nonetheless all members of Christ and as surely one as a man's hands and feet and eyes and ears are one by being members of his body. Unity in Christ is not something to be achieved; it is something to be recognized. I think Paul made this sufficiently clear in First Corinthians 12 and Ephesians 4.

The unity of believers was taken for granted by the church at Jerusalem. "And all that believed were together, and had all things common." This very well describes the first naïve attitude of those early Christians. Paul, in his epistles, gave the theological explanation of this unity, but the fact preceded the explanation by some years.

In writing to the Ephesians the apostle did not exhort them to seek to achieve unity; he told them rather to try to keep the unity of the Spirit in the bonds of peace *because* there is one body, one Spirit, one hope, one Lord, one faith, one baptism and one God the Father of all. God's sons should act like brethren because they *are* brethren, not in order to become brethren.

Now for the very reason that the church is one body anything that tends to introduce division is an evil, however harmless, or even useful, it may appear to be. Yet the average evangelical church is divided into fragments which live and work separate from, and sometimes in opposition to, each other. In some churches there is simply no time or place for the worship and service of all members unitedly. These churches are organized to make such unity impossible.

Any belief or practice that causes the members of a local church to separate into groups on any pretext whatever is an evil. At first it may seem necessary to form such groups and it may be easy enough to show how many practical advantages follow these divisions; but soon the spirit of separateness unconsciously enters the minds of the persons involved and grows and hardens until it is impossible for them to think of themselves as belonging to the whole church. They may each and all hold the *doctrine* of unity, but the damage has been done; they *think* and *feel* themselves to be separated nevertheless.

One place where the evil manifests itself is in the practice of dividing the church into age groups. As far as I can discover neither the Hebrew worshipers of Old Testament times nor the church of the New Testament ever divided into age groups to worship the Lord. The practice appears to have come in with the modern vogue of glorifying youth and downgrading age as something a bit disgraceful. And this, incidentally, followed the children's rebellion of the last half century, which rebellion was foreseen by the apostle Paul nineteen hundred years ago.

This age-youth division has gone so far in some churches that the old and the young glare at each other from different parts of the church and can have no spiritual fellowship whatsoever. If all are true Christians the basic unity has not been destroyed, but the *spirit* of unity has, with the result that the Lord is grieved and the church weakened. Yet much current religious education aids and abets division.

Another harmful thing is the dividing of Christians into groups crystallizing around their secular professions. So-called Christian guilds built around occupations, trades and professions cannot but be deeply injurious when they exist within a church. Where organizations are formed outside the local church to afford a center of fellowship within one or another secular field, such as student groups in universities or groups for the promotion of Christian fellowship and testimony in the military services, these have a useful function within our quasi-Christian society. They tend to unify, not divide, Christians, and do not come in for censure here.

Deeper and more far reaching in its effects is the old practice of dividing the Christians in any communion into two classes, called respectively laymen and the clergy. This has grown out of a partial truth and is for that reason extremely hard to correct.

It is true that God has ordained that some in the church should be apostles, some prophets, some evangelists, some pastors and some teachers, and He has, furthermore, invested these with certain limited authority in the congregation of the saints; but the notion that they constitute a superior or privileged class is wholly wrong. They do not, but the exercise of their proper offices within the church easily leads to the idea that they do and this makes for division.

I have identified here only three artificial divisions. Limitations of space forbid the further development of this theme, but the alert reader will have no difficulty in carrying on his own examination of the injuries wrought by arbitrary divisions within the church.

*You can choose your relationship to God*

# True Servants . . .

# Secret Friends . . .

# . . . Hidden Children

By JAN VAN RUYSBROECK . . . *A Christ-enamored soul who lived in Brussels 1293-1381*

THE true servants carry on the external work, but the secret friends enter into the living councils of God.

The true servant chooses by the grace of God to keep the commandments and practice every virtue in all the relations of life. The secret friend chooses to be drawn into loving, interior dependence on God, willingly denying himself of everything that may be enjoyable outside or apart from God, and thus is drawn by Him into inward spiritual exercises, hidden in His secret pavilion, directly taught of Him.

His true servants He maketh to keep house and to abound in all manner of good works, faithfully serving Him and His family in all things needful externally. But no one can feel or cultivate the interior exercises unless he be entirely centered in God. For as long as the heart is divided, man looketh to the outward, is unstable in his mind and is easily moved by the love and care of earthly things. He who lives merely in the commandments—"the letter"—is yet unenlightened, not knowing how to cultivate the life in God.

To the true servant visible good works may appear more important than the exercises of an interior life. Such may remain faithful servants, although the secret feelings of the friends of God are never experienced by them. Thus Martha complained that her sister Mary did not help her externally in serving the Lord, considering her ministrations of greater importance than sitting still and appearing idle.

Our Lord did not disapprove of the service which was needful, yet He deprecated the anxiety which becomes depressing by being troubled about many things. But He praised Mary for having chosen the good part, which He declared should not be taken from her. The one thing needful, to all men, is the love that cometh from God. The good part is an essential to all interior spiritual living. Mary chose this and the secret friends of our Lord choose it still. Martha, without any dissimulation, took to the outward visible life and served God therein; it is not so perfect as the other, but the faithful servants take it upon them out of love to our Lord.

There are some so foolish as to want to live an interior life of idleness so as not to serve their fellow men in any wise. These are neither secret friends nor faithful servants; they are mistaken and deceive themselves. No one can be in harmony with God's will and counsel who will not practice His commandments. Therefore the secret friends of our Lord are always faithful servants also; but by those who are only true and faithful servants the exercises of the interior life of the secret friends are not experienced.

Though both are exalted by spiritual exercise to an interior contemplation of God, yet there exists a noticeably high degree of difference between the conscious intensity of the religious life of the secret friends of God and His hidden children who are verily moved by the Holy Ghost. God's friends maintain in their interior exercises their own individuality, and choose in sweetly keeping to God the best and highest they can desire or wish to attain. But because of their interior spiritual activity they cannot penetrate into the uncreated, immediate and unimaginable presence of God.

They may clearly understand and distinguish all the virtues of religion and even be lifted by a flame of burning love into a unity with God, yet they remain conscious of their own transparency. And though they be desirous to serve God always, to

live in His glory and have His delight consciously dwelling in them, yet they will not be dead and concealed in God so as to live a life of being entirely nothing.

Whilst they esteem all consolation and peace attainable by external means as of no significance, they yet appreciate greatly the gifts of God and their interior exercises, the comfort and sweetness of an inward contemplation. Thus they remain placid and quietly rest in religious gratification, but they do not endeavor to gain the highest victory by pure, all-sacrificing love and nothingness. They experience and recognize all the beatific bliss enjoyable in the constantly pursued ways under God's presence; but the transition without mere admiration, the real sinking into essential, uncreaturely love, the way without beginning and without end, unfathomable and void of all form, is unknown and hidden from them.

There appears then a great distinction between God's secret friends and His hidden children. The friends feel naught in themselves but a lovely rising into spiritual ecstasy, whereas the children rise simply into the dying to every methodically attainable spiritual experience. The interior life of the friends of our Lord is an increasing exercise of love, wherein they desire to keep an individuality; but they do not understand how we may possess God in pure love beyond and rid of all exercise.

When we renounce self in all our works we shall overcome with a pure mind everything else. The Spirit of God will lead us when we are free indeed from all our own imaginings. Then we shall receive a confidence and surety that we belong to the hidden children of God, being buried and perfected in Him. As the apostle says (Rom. 8:14): "For as many as are led by the Spirit of God, they are the sons of God."

So we may understand that all truly pious and faithful people are God's children; for they are led by God's Spirit which lives in them and moves them to the practice of virtue and good works pleasing in God's sight, but because of the degrees of inwardness towards God I have called some faithful servants, others secret friends and some the hidden children of God. Yet they are all servants, friends and children, for they all love and serve the same God and are all animated by the same Holy Spirit, which prompts them to do or to leave undone according to God's commandments.

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## The Two Parts of Prayer

Every true prayer has its background and its foreground. The foreground of prayer is the intense, immediate desire for a certain blessing which seems to be absolutely necessary for the soul to have. The background of prayer is the quiet, earnest desire that the will of God, whatever it may be, should be done. What a picture is the perfect prayer of Jesus in Gethsemane! In front burns the strong desire to escape death and to live; but behind there stands, calm and strong, the craving of the whole life for the doing of the will of God. . . .

Leave out the foreground, let there be no expression of the will of him who prays, and there is left a pure submission which is almost fatalism. Leave out the background, let there be no acceptance of the will of God, and the prayer is only an expression of self-will, a petulant claiming of the uncorrected choice of him who prays. Only when the two, foreground and background, are there together—the special desire resting on the universal submission, the universal submission opening into the special desire—only then is the picture perfect and the prayer complete.—Phillips Brooks.

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## Rev. Nathan Bailey Elected President

The General Council, at its meeting on May 16 in Portland, Oregon, elected Rev. Nathan Bailey as the sixth president of The Christian and Missionary Alliance. Mr. Bailey, who has been vice-president since 1954, succeeds Dr. Harry L. Turner.

Dr. Kenneth C. Fraser, pastor of the Christian and Missionary Alliance, Pittsburgh, Pa., North Side, was elected vice-president. Dr. Fraser was elected for one year, the unexpired term of the office.

Departmental secretaries elected to fill unexpired terms of two years were Rev. Gilbert H. Johnson, Education Secretary, and Mr. Eldon H. Schroeder, Publication Secretary. Mr. Johnson, who has been vice-president of Nyack Missionary College, was not present at Council. He is visiting some of the mission fields of the Society. Mr. Schroeder has been general manager of Christian Publications, Inc.

Elected to the Board of Managers for a term of three years were Rev. E. W. Richards, Rev. J. W. McGarvey, Rev. W. V. Yaggy, Rev. J. E. Davey, Rev. Gordon Wishart, Rev. P. W. Reidhead, Rev. William McArthur and Rev. W. B. Bedford. Elected for two years, to fill unexpired terms, were Rev. H. P. Williams and Mr. D. F. McKechnie.

Elected to the Committee on Rules for three years were Rev. T. E. Thompson and Rev. W. V. Yaggy.

Serving on the Committee on Council Arrangements for the following year are Rev. Nathan Bailey, Rev. W. F. Smalley and Rev. B. S. King, ex officio members; Rev. John V. Nussbaum, Rev. D. N. Clark, Rev. H. E. Jueckstock, Rev. Carl Volstad and Rev. Stewart Walker. The 1961 Council will be held in Columbus, Ohio.

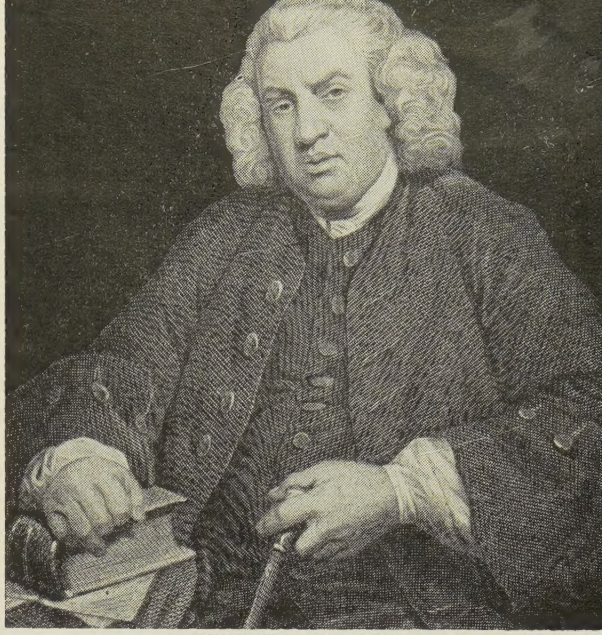
The Committee on Salaries was enlarged to nine members. Elected this year were Messrs. L. R. Harper and Alfred Whittaker and Rev. E. J. Bailey to serve three years; Mr. C. R. Thiessen to serve two years, and Mr. A. Elmslie to serve one year.

*A famous Christian*

# Samuel Johnson

## A Man of Simple Faith

By EVA M. BESTLEY



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IN the market place of the town of Uttoxeter in England an elderly man one day stood bareheaded in the pouring rain. His attitude was strangely quiet and solemn, like that of a worshiper doing humble reverence. The passers-by looked on in wonder, while the bolder among them jeered, but the man ignored them. He was Dr. Samuel Johnson, one of the greatest literary men of his time.

Why did this great man stand in the muddy gutter of the old market place? The incident occurred when he was on a visit to Lichfield. He had simply disappeared one afternoon from the house where he was a guest, having told no one of his intention. Not until some years later when a friend referred casually to the duty of honoring one's parents did he let anyone into his confidence. Dr. Johnson then related that his father used to sell books in the market place at Uttoxeter. One day when Samuel was about fifteen years of age his father, being indisposed, desired him to watch the bookstall, but Samuel refused to go. In after years the remembrance of that act of disobedience was painful to him. Here was the reason for his returning after fifty years to stand with bared head on the very spot where his father's bookstall used to be. He was filled with contrition for that unfilial act of his youth.

It was from his mother that Samuel gained his first impressions of religious faith and duty. It was she who taught him to read. His next teacher was an old lady named Dame Oliver, who kept a school in Lichfield for young children. While he was quite young he gave indications of that marvelous memory which enabled him to repeat long passages after having read them over or after hearing them read once or twice. He began to learn Latin while attending the Lichfield grammar school. He was always fond of poetry and he pored over Shakespeare's plays with untiring delight. After spending some time at Stourbridge grammar school, where he assisted in teaching the younger boys, he returned home at the age of seventeen to learn his father's business. He lacked the necessary application and occupied himself in reading all kinds of books which, however, resulted in his gaining so much useful knowledge that when he went to study at Oxford he was considered wonderfully well-fitted for university life.

More important than any of his secular studies was his study of the Scriptures. During his university days he chanced to take up one day a book entitled *A Serious Call to a Holy Life.* Its contents so roused him to earnest thought that from that moment spiritual things occupied a first place in his heart and life. On leaving Oxford he returned to Lichfield where he opened a private school, but he soon wearied of the monotony of this work.

The days of his early manhood were full of disappointment. Family poverty made it impossible for him to continue his studies at the university and to take his degree. For several years he supported himself by his writings, but hard as he worked he was able barely to make a living for himself. He was always in straitened circumstances.

An important event in Samuel Johnson's life was his marriage to Mrs. Porter. She was the widow of a Birmingham mercer, and, though she was twenty years older than he, it was a true love match and their married life was a very happy one. She died at their home in Gough Square, off Fleet Street, London, and her passing plunged him into the deepest of grief. He cherished her memory to the end of his days.

Samuel Johnson as a literary man is almost wholly bound up with London, where he first went in 1737. He earned a precarious living by turning his hand to any form of journalistic work which came his way. He was a charitable and kindly man. Even in his days of grinding poverty he managed to help those who were worse off than himself. His house in the city of London was filled with strange inmates, some of whom were wholly supported by the master's generous charity. Coming home late one night he found a poor homeless woman lying ill in the street. He carried her back to his home and had her looked after for a long time at considerable expense to himself.

Strange in appearance, Samuel Johnson also had peculiar habits, of which talking to himself was one. His laugh was something to be remembered and his flow of wit was a perennial joy to any company he favored. James Boswell, finding his way to London in search of literary work, had the good fortune to cross the path of Samuel Johnson, and for twenty years they remained friends. Boswell used to follow him about, recording his conversation, studying very carefully every habit and trait of his character, and all the time collecting the material which, when published, proved to be a most interesting book, *The Life of Samuel Johnson.*

Johnson's religious opinions exercised a controlling influence over his character and writings. In all the records available there is no instance of his departing by a hair's breadth from the high principles which governed his life throughout. For instance, he would not allow a servant to say he was "not at home" when he was. He was a deeply religious man. He believed profoundly in the inspiration of the Bible and the immortality of the soul. He would allow no profanity or obscenity in his presence. For over thirty years he never missed attending the Holy Communion service at St. Paul's Cathedral on Easter Sunday, and he never went to the service without having spent Good Friday and Easter Eve in solemn preparation. It was characteristic of him to compose a special prayer for support and guidance at the beginning of any great literary undertaking.

The turning point in Samuel Johnson's career occurred when at the age of thirty-eight he undertook the stupendous task of compiling a new dictionary of the English language. In this his great work he received little encouragement from the wealthy or help from the learned. But when after seven years of hard work it was published in 1755, his fame was firmly established. In his later years he was raised above the fear of want by receiving a government pension of £300 a year. Never was a pension more worthily bestowed.

Among papers which were found after his death, which took place on December 13, 1784, it was shown that even in his busiest times he earnestly sought to hold communion with God. Among them was this prayer which gives testimony to his simple faith in Christ, "Grant, O Lord, that my whole hope and confidence may be in Thy merits and mercy." He was buried in Westminster Abbey, and a monument was erected to his memory in St. Paul's Cathedral. ◆ ◆ ◆

# The Naming of Benjamin

By REV. R. A. KERBY

THE bell on the lead camel ceased to tinkle as the long caravan slowly came to a halt in the green fields of Ephrath. Word quickly passed down the line that Rachel's time to be delivered had come. As the afternoon melted away into twilight word came from the patriarch's tent that all was not well. Throughout all that night a sense of impending sorrow lay over the caravan and just before dawn the air was rent by the Oriental death wail. The beloved Rachel had given her life in bringing her second son into the world.

Just before her passing she rallied her waning powers and named her newborn son Ben-oni, son of my sorrow. With breaking heart (for had not his seven years' labor seemed but a few days for the love he had to this woman?) Jacob waited until the soul of his beloved one departed, and then changed the name of his newborn son to Benjamin, son of my right hand.

In this moving incident we have the agelong struggle between faith and feeling. Rachel in her sufferings and disappointment felt that the advent of this boy was a calamity. Jacob, rising above his deep loss, declared that this child of the covenant would prove to be a blessing indeed. Neither of the principals in this heart-rending drama could know that the tribe of Benjamin would at length produce the first king of Israel. Still less did they know that over a thousand years later the mightiest apostle of the Messiah would arise from this same small but potent tribe.

Rachel judged the Lord by feeble sense while Jacob trusted Him for His grace, secure in the firm belief that behind this terribly frowning providence the Covenant-God of his fathers hid a smiling face.

Though some three thousands of years have come and gone since this incident, yet the lessons implicit in it are very pertinent to our present age. All too often when in hard labor to bring forth something for God have we been pressed into gasping "Ben-oni." Blind unbelief erred and therefore scanned God's work in vain for the promised blessing. It is at this critical point that we must rise above our wounded feelings and by faith cry out "Benjamin."

In the Apostle John's description of the final city of God we read that the gates of that city are to be named after the twelve tribes of Israel. In the light of this great fact, how unspeakably inappropriate was the name given by Rachel to her son. God could never permit one of the gates of that sorrowless city to have the name of sorrow written upon it. If we would but read all of life's happenings in the light of Romans 8:28, how much faster would we progress in the spiritual life.

May God help us all to write "Benjamin" upon all the trials of our lives until in God's good time we see this name of victory shine with fadeless glory upon the gate through which we shall pass into the life everlasting. ◆ ◆ ◆

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Rev. G. C. Klein, *Gabon*
Rev. T. C. Bozeman, *New Guinea*
Rev. R. E. Bressler, *Philippines*
Rev. and Mrs. G. C. Timyan, *Ivory Coast*

MUSIC

J. Stratton Shufelt
Albin C. Whitworth
Kenneth C. Bunney

*For further information write to*

**Rev. David N. Clark**
**Beulah Beach, Ohio**

**Northwestern District**

**BIG SANDY CONFERENCE GROUNDS**
**McGregor, Minn.**
**July 4**

DEDICATION SERVICE

An attractive camp area located on the shores of Big Sandy Lake, 80 miles west of Duluth and 130 miles north of the Twin Cities. The property is largely undeveloped and only limited activities can be carried on during 1960.

**August**

YOUTH CAMPS

*For further information write to*

**Rev. Carl Volstad**
**1361 Englewood Ave.**
**St. Paul 4, Minn.**

## Sectional Bible and Missionary Conventions

SPRINGTOWN, PA. August 26–September 5. Speakers: Rev. H. P. Rankin, Rev. H. E. Nelson, Rev. George Klein (Gabon), Mrs. Paul Bartel (Hong Kong). Rev. Ben Jenkins, youth and music; Miss Dorothy Hostetter, children.

For further information write to Rev. G. W. Welbourn, 634 N. 9th St., Allentown, Pa.

MILL CITY, PA. July 1-10. Speakers: Rev. Clifford Erickson, Rev. L. W. Pippert, Mr. Robert Newman (Chile), Rev. William Bouw (Indonesia). Mr. Jerry Major, youth and music.

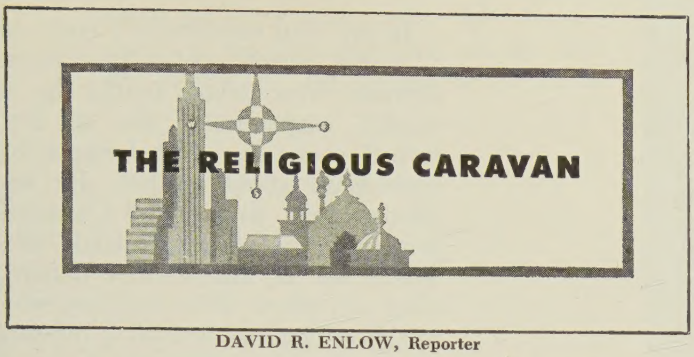
For further information write to Rev. W. S. Corby, 1501 Wyoming Ave., Scranton, Pa.

SUNCREST, NEW BRIGHTON, PA. June 17-27. Speakers: Rev. Fred Hartzfeld, Miss Ruth Blews (India), Miss Jane Combs (Gabon). Rev. Ben Jenkins, music.

For further information write to Rev. Daniel Andresen, 494 College Ave., Beaver, Pa.

### On Giving Ourselves to God

*If we look carefully within ourselves we shall find that there are certain limits beyond which we refuse to go in offering ourselves to God. We hover around these reservations, making believe not to see them, for fear of self-reproach. The more we shrink from giving up any such reserved point the more certain it is that it needs to be given up. If we were not fast bound by it, we should not make so many efforts to persuade ourselves that we are free.*—FÉNELON.




DAVID R. ENLOW, Reporter

## AT HOME

**Holiness Association elects new president:** The reception into membership of the Salvation Army was the high light of the opening session of the National Holiness Association at its annual meeting in April in Asheville, N. C. Rev. Kenneth E. Geiger, general superintendent of the United Missionary Church, an affiliate of the NHA, was elected president. Some two thousand delegates and visitors attended the convention. Representatives from fifteen denominations sat on the Board of Administration.

●

**Wycliffe Translators moves headquarters:** Wycliffe Bible Translators, Inc., has moved its headquarters from Glendale, Calif., where it had been located for eighteen years, to Santa Ana, Calif. Wycliffe now has a membership of 1,009.

●

**Nazarenes exceed quadrennial goal:** The Church of the Nazarene has exceeded its 1956-60 quadrennial goal of fourteen million dollars for world missions by about $650,000, according to Dr. John L. Stockton, general treasurer. The total amount given during this period was $14,648,245. This represented an increase of about four million dollars over the previous quadrennial period. The Church of the Nazarene maintains 450 full-time missionaries in 41 areas of the world.

●

**Shelton College gets new president:** Dr. Clyde J. Kennedy, of Tacoma, Wash., has been named as the fourth president of Shelton College, Ringwood, N. J., effective June 1. Dr. Kennedy is president of the American Council of Christian Churches. He founded Highland College, a four-year liberal arts college in Pasadena, Calif., in 1950.

●

**NAE elects new officers:** Elected new officers of the National Association of Evangelicals: Dr. Thomas F. Zimmerman, of Springfield, Mo., president; Dr. Robert A. Cook, first vice-president; Dr. Jared Gerig, second vice-president; Rev. Dick Van Hulsema, secretary; Carl Gunderson, treasurer, and Dr. C. C. Burnett, convention chairman for 1961.

## ABROAD

**Literature crusade launched in Paris:** The World Literature Crusade is launching an Every Home Crusade in Paris, France. A gospel message will be delivered to every family. Greater Paris has a population of over six million.

●

**Israel withdraws stamp with cross:** Jewish religious leaders complained recently when a new postage stamp was ready to be issued bearing a cross atop a Nazareth church steeple. Heeding their pleas for withdrawal of the offensive stamp, Premier David Ben-Gurion ordered the stamp to be killed and a new one to appear without the cross.

## PEOPLE

**Dr. Jack Murray,** pastor of Philadelphia's Church of the Open Door until December 31, 1959, and president of Shelton College since 1955, is now directing Bible Evangelism, with headquarters in Abington, Pa.

●

**Mrs. Cowman, authoress, missionary leader, dies:** Mrs. Charles E. Cowman, whose pen brought comfort and inspiration to thousands and whose compassionate heart earned her recognition as "the saintly Deborah of Christian missions," passed into the presence of her Lord on Easter Sunday. She was ninety years of age. She and her husband founded the Oriental Missionary Society and she remained active in this work until 1949. She then organized Cowman Publications. She is best known for her devotional book, *Streams in the Desert,* which was followed by five others.

## PEOPLE SAY

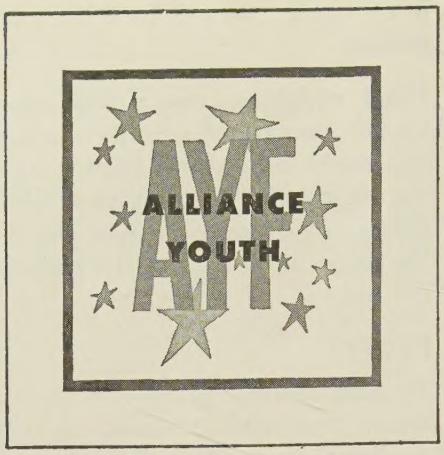
**Dr. Everett L. Cattell,** chairman of NAE's Commission on International Relations: "It is a standing rebuke to us evangelicals that liberals led the day in coöperation and the rise of the ecumenical movement. We have protested that we believe in unity and coöperation but want it based on doctrinal soundness. If we really mean this and are not merely rationalizing our love of independency, it must be proved by a far more realistic coöperation between evangelical missions than has yet been seen."

## THE PRESS

**Korean Bible to be revised:** This year, fifty years after the translation of the entire Scriptures into Korean, the edition will be completely revised, according to the interdenominational Korean Bible Society. Jubilee observances included special commemorative services, a three-night presentation of a drama at the government's Wongaksa Theater portraying the history and work of the Society, and a huge exhibit tracing the Bible in Korea from its introduction in 1832.

## SIGNS OF THE TIMES

**Mormon statistics show world gain:** World membership in the Church of Jesus Christ of Latter-day Saints (Mormon) now totals 1,616,088. A report at the group's 130th General Conference in Salt Lake City declared that this represents a net gain of 60,289 members over last year.




WELDON B. BLACKFORD, Editor

# Plain Talk to Young Job Hunters

By WALTER B. MOREHOUSE

*Mr. Morehouse, an outstanding Christian businessman, is associated with the Nopco Chemical Company at Harrison, N. J., an industry whose products reach into every part of America. He is a vice-president in the firm and is well qualified to talk to AYFers who are in job-hunting experiences.*

Early in the Bible we read that God ordained man must live by the "sweat of his brow." This law of God is inescapable even if one succeeds in marrying the boss's daughter! God also emphasized the absolute necessity of a spiritual awakening or second birth. The following comments presuppose that this second step has been accomplished and that there already exists in your life the proper balance between spiritual and physical values.

In America our economic system assumes that the fruits of a man's labor will result in profit to his employer. The Bible has much to say about a man being worthy of his hire. From secular sources we learn that in the slave market the price doubled when it became known that a slave on the auction block was a "twice-born one."

In today's industrial pattern it is sometimes difficult to give extra value to one's employer. Frequently, however, the employer finds ways to reward the man who readily accepts responsibility or is willing to go the second mile. Many personnel directors find it refreshing to interview a young person who is more interested in the opportunity to become a profit-producing asset rather than merely asking how large is the pension plan and what are other fringe benefits. It has been proven that one never gets paid for more than he does until he does more than he is paid to do.

Consider the matter of honesty and integrity in the average employee. In the March 16 issue of the *Wall Street Journal* a front-page article stated:

*Self-service Market Employees Siphon Off $100 Million a Year*

The enterprising manager of the meat department in a big Boston supermarket developed a profitable sideline. He would sign for meat that was never unloaded from the delivery truck, permitting the driver to sell it to various small markets. He and the driver would then split the proceeds, a tidy $10,000 a year. Such employee dishonesty is a growing problem of supermarket operators.

Other newspaper articles clearly show that many high school juniors and seniors point to the dishonest quiz show, false ratings of latest tunes and dishonesty in public office as an excuse for their own delinquency. The poor moral example being set today by our adult populace is neither an excuse before God for juvenile misdeeds nor will He allow the adult or the youthful mimic to go unpunished.

To the completely surrendered Christian, life's values are not confused or topsy-turvy. The Bible is replete with evidence showing that God honors those who honor Him.

In my own experience I know of a young person whose specialized services were being sought by a sizable corporation. He at first turned down the offer because of convictions about alcohol. He explained that, because of Christian principles, he did not drink and would not fit into a sales department. An officer of the company who was handling the interview refused to accept the objection because "there were, in his opinion, enough in the organization who did drink, so the average would not be changed"! This young person covenanted with God that if he accepted the job he could somehow find ways to be successful in spite of the stand on drink. The job was finally accepted and he later became a vice-president of the company.

"For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another" (Psa. 75:6, 7).

If it is true that today's employment manager is looking for honest, hard-working, loyal, intelligent and reliable young people, where can he find them? There is the opportunity that is tailor-made for the young Christian. If he is living the full Christian life, he is already sold out to this way of living.

## Pre-Council Conference High Lights

The pre-Council AYF program, "In Times Like These," was introduced with a message by Mrs. George O. Hall, youth secretary of the Southwestern District. The theme was spelled out over the platform by large balloons, released as each point describing our times was presented: Intercontinental missiles, new nations, theology, immorality, materialism, ease, sports, lawlessness, intemperance, knowledge, education, television, home, enticements, science, entertainment.

*In times like these*—the situation is grim, but spiritually there is hope. Today's youth is searching. They will be satisfied only in Christ. Headshaking and self-righteous platitudes will not do. Understanding will help us to lead them to know the Saviour and to influence them to lives of rugged consecration. Anything short of this attainment will be a discredit to our Lord and will eventually be spurned by our youth. The AYF program must be both spiritual and intelligent, well-rounded yet aggressive, producing youth who will "bear the message glorious."

M. KURLAK

*Graduates of the Bible school at Telekoro, which serves the entire Guinea field. Workers trained in the Word and filled with the Spirit are essential for the advance of the gospel.*

# The Gospel in the Republic of Guinea

By REV. MICHAEL KURLAK

ON September 28, 1958, the French people and nationals of all French territories in Africa went to the polls. The referendum vote they registered would show whether they were for or against President Charles de Gaulle's new constitution.

Despite all forecasts, when the news came that the territory of Guinea had rejected the constitution it was a surprise. She was the only one in the entire French Union to do so. By this vote she made known her intention of becoming entirely independent of France. What we had thought would take a long time —the attaining of self-government— had happened overnight.

Four days later, on October 2, the formal declaration of independence was read to an exultant people by their beloved leader, Sékou Touré. The announcement brought forth many enthusiastic demonstrations. However, Mr. Touré warned the people that there was no time for celebration, but that hard work lay ahead before the Republic of Guinea could take her place on a par with other republics.

Thus, by means of a bloodless revolution, Guinea emerged as the ninety-fourth nation of the world. We missionaries began making adjustments to a new government—a government of the Africans, by the Africans and for the Africans. We wondered what attitude they would have toward the preaching of the gospel. What changes would come in the attitude of the people toward our message?

In the nearly two years that have elapsed since the referendum the missionaries and nationals, with few exceptions, have been permitted to continue their preaching and teaching ministry. In March, 1959, we received a communication from the Minister of the Interior in which he granted authorization to the Mission to continue its work as formerly. This official recognition was a cause for thanksgiving to God. Our prayer is that these doors to missionary work may remain open until the Africans are fully able to carry the burden of responsibility.

We believe that the new political status of the country has had a salutary effect upon our national church leaders. They realize in a new way what their part is in the development and establishment of the church of Christ.

Just two weeks prior to the referendum a national church conference was held at Kankan, the first conference to be conducted by the Africans. Its most important action will result in the Guinea church becoming fully self-supporting by January, 1962. News of this proposal was well received by the churches as they assumed the new responsibilities. The accession of Africans to places of political authority in their country gave new impetus to the determination of the African church leaders to make self-support an accomplished fact.

Although Guinea is a small country, having an area of 105,200 square miles, it is the home of seventeen distinct tribes, among eight of which our Mission is now working. The total population is over 2,500,000 and the responsibility of The Christian and Missionary Alliance is 1,800,000 persons. Three other missionary societies are working among the remaining 700,000.

Ten Alliance mission stations are scattered from the Foula highlands in the lower Guinea through the central plains into the forest regions of upper Guinea. A force of forty-nine missionaries and fifty-one nationals (eight of whom are ordained) is engaged in making Christ known to these varied races. These people form two religious groups: the fetishists of the forests and the Moslems of the mountainous and plateau areas.

As usual the pagans are more responsive than the Moslems to the preaching of the gospel. Among the Kissis, Tomas and Guerzés of the forest are many villages where Christ is honored and the fetish ignored. In these three tribes there are sixty-nine church groups and eighty-five outstations.

The laymen of these districts are being stirred to aid the workers in the ministry of evangelization. A joyful zeal characterizes these groups who go out week after week, and their forays into the enemy's territory are bringing results, notably among the Tomas. In one section of the Macenta district there is a moving of the Spirit of God and a number have accepted Christ, bringing great piles of fetishes to be destroyed. At night others urged by the Spirit of God come to inquire. Witch doctors have cut loose from their old life and have destroyed their medicines. For the first time preachers have been asked to enter the sacred fetish forests and declare the message of salvation. Through new believers the Word has been carried to other villages. Pastor Paul Koikoi and the Toma Christians rejoice in what God has been doing. We trust that this awakening may spread into other areas.

The N'Zérékoré church in the Guerzé tribe has witnessed many remarkable answers to prayer. Men and women have been saved, demons cast out, the sick healed and other miracles performed. Pastor Michel Haba and his people know how to trust God. In the district twelve church groups are served by African workers. Neighboring tribes known as the Manos and Konos also have been entered with the gospel.

A beautiful new modern church was erected recently in Kissidougou. The pastor, Paul Keita, and his people rejoice that the Lord has enabled them to erect this testimony of His power. It is symbolic of the living church that is being born and called out of the Kissi forest villages. There are ten active church groups in this district.

Since many Africans who become Christians are illiterate, classes are held for them on nearly all mission stations and by national workers in their districts. They are taught to read and write, to memorize Scripture portions and to follow simple studies in the life of Christ. Short term Bible schools help to ground them in the truth.

The Bible school at Telekoro, in Kissi country, serves the entire Guinea field. Here Maninka, the trade language of the Guinea, is used. If a student cannot understand Maninka he must spend one year in a preparatory course. The four-year Bible course is taught by a staff of four missionaries. The school was supported by the Mission until year before last when a system of self-support was introduced. Every student had his own farm and produced his own rice. At first it was predicted that such drastic measures might affect the enrollment, but a record attendance shows that the Africans also appreciate the value of the new system. The future of the church depends upon men trained in the Word and filled with the Spirit.

At Baro a girls' Bible school is conducted by three lady missionaries assisted by two African matrons. Thirty-five happy girls from six tribes are learning to cook, to prepare grain, to farm, to spin cotton, to sew and to do other chores in the yard, all in addition to their schoolwork. Some of these girls are sent to school by Christian parents or by their fiancés, while others come from heathen homes. The latter have never enjoyed the freedom of life such as they find at Baro. During the year many of these girls are saved. A small prayer room on the compound is often occupied by one or more of them. Baro graduates marry young workers and point other African women to the Lord.

The great Foula tribe lives in the highlands of Guinea. Numbering more than one million people, it is the largest of all the tribes in Guinea. The Foulas are an intelligent, proud, fanatical Moslem people. In 1923 when the missionaries first entered Labé the Moslem teachers boasted that none of their number would ever yield to Christ, though the gospel should be preached there a hundred years. As in most Moslem work, it is a hard field. Faithfully the missionaries have preached and have scattered gospel tracts and Foula Gospels in the Arabic script. It is a victory when a Foula accepts Christian literature. During the past three years a new avenue of ministry has opened. The missionaries make recordings in Foula which are broadcast twice a week over radio station ELWA in Monrovia, Liberia.

Mamou, also in Foula country, is the site of the school for missionaries' children, and sixty boys and girls are enrolled. Already fourteen children educated here have come back to Africa as missionaries, and others are completing their training in America before coming back "home." The investment in Mamou has yielded rich returns.

In Kankan, the largest city in Guinea, is located the headquarters of the Alliance Mission. As at Labé the opposition of the Moslem leaders is strong, but there have been some conversions from Islam in the district. The Maninkas living in the central plain, with their center at Kankan, are a strong Moslem race. The first Maninka worker, a convert from Mohammedanism, has graduated from Telekoro Bible school and is witnessing among his people. While the African community of Kankan is mainly Moslem, there is a floating population of pagans, many of whom have been won for Christ. They come to Kankan to seek their fortune; they find Christ as their Saviour and then return home to live and witness for Him.

There are also a print shop and a bookstore in Kankan. Into the bookstore come many people who would not condescend to enter the church, and there is opportunity to witness and sell literature to them.

A section of the Maninka tribe known as the Sangarans lives in the Faranah district. They are being reached by an African worker, Daniel Dansa. Their staunch faith in Mohammed sometimes discourages him, but recently the Lord has blessed him with success. Three years ago he defied native custom and undertook to farm a large field which the Moslems claimed was the home of evil spirits. They predicted that Daniel would die and his farm would be a failure. When he remained in good health and harvested a bumper crop of rice, the people were amazed. Surely, they commented, the true God is with Daniel. The prestige of Daniel's God was established, and though the Moslems still taunt him, yet many listen to his message. Another section of the Faranah district is occupied by the Yalonka tribe, a mixture of pagans and Moslems. An African missionary from the Kissi tribe, assisted by a student catechist, is laboring here.

A number of missionaries are rendering invaluable service in translating the Scriptures. This is of vital

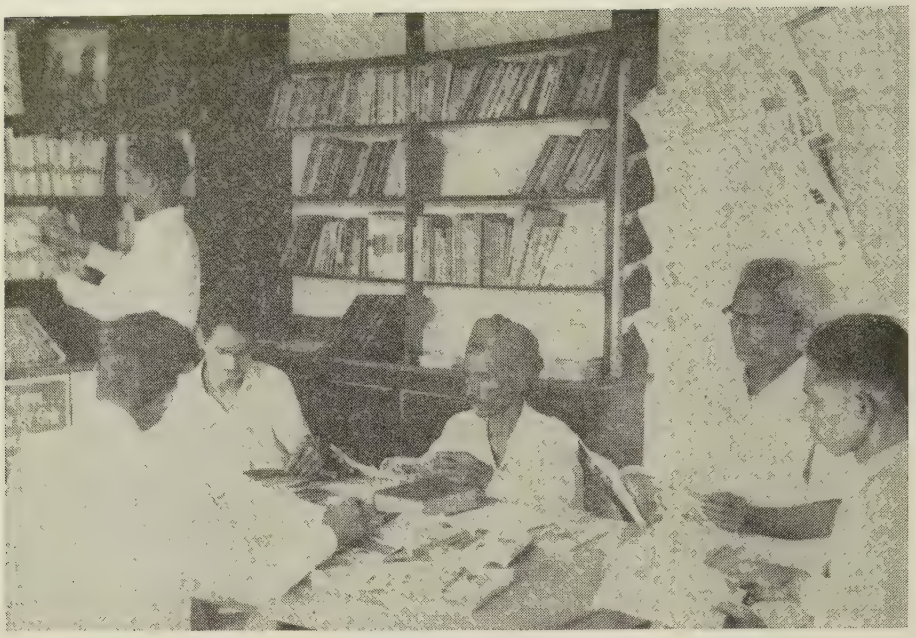
MAP FOR NEW MISSIONARY ATLAS DRAWN BY M. DAUGHERTY

importance in the development of the national church. The Maninka New Testament was printed in 1942 and is now in the process of revision. The entire New Testament has been translated into Foula and is now being revised. The first draft of the translation of the Old Testament has also been completed. One missionary has been appointed to translate the New Testament into the Kissi language. Other work is being done in the Toma and Guerzé languages. Translation work is arduous and requires powers of concentration and perseverance that take their toll of energy and strength.

One of the high lights of each year in Guinea is the intertribal conference, held at the close of harvest. Then more than three hundred Christians gather from many parts of the country. Often six to eight different tribes will be represented, but all differences disappear as the Christians enjoy fellowship in the Lord and exalt Him in song and testimony. Several interpreters are needed to make the messages intelligible to all. The presence of the Lord warms the hearts of His children. To look into their happy faces is ample reward to the missionary for the years of labor and intercession on their behalf. We desire that soon they may come "unto the measure of the stature of the fulness of Christ."

As we rejoice in all that the Lord of the harvest is accomplishing in Guinea through His servants, what shall we say of the hundreds, yea, thousands who have yet to hear the glorious news of salvation! "There remaineth yet very much land to be possessed." The Kono and Mano tribes have barely been touched. In the Beyla district more than 140,000 people have yet to hear that Christ died for them. Other districts are still untouched, while many are only partially evangelized.

How are they to be reached? Under existing conditions missionaries cannot accomplish the task. The fulfillment of our obligation to these people lies largely with the African church. Will they catch the vision and blaze the trail into new areas? Let us pave the way by prayer and trust the Lord to thrust forth His workers in His time, that every tongue and tribe in Guinea may have an opportunity to hear redemption's story and accept Him who offered His life a ransom for the whole world. ◆ ◆ ◆



*The new reading room in Akola, India, is visited by interested readers*

# Reaching India's Intellectuals

By HILDA J. DAVIES

THE Alliance Book Shop and reading room in Akola City, India, was dedicated in a simple but impressive service conducted by Rev. R. P. Chavan on March 19, 1960. In the presence of a large group of influential and well-educated people the Honorable Sri Vinaykumar Parashar, president of the Akola Municipality, declared the bookstore open. The chairman of the Marathi field, Rev. A. C. Eicher, offered the prayer of dedication. Situated on a main road which leads to three colleges, the store is in an ideal situation to meet the hunger of the Indian intellectual seeking an answer to his questions.

In a city of over 120,000 people this is the only Christian bookstore and reading room. In it there are two distinct ministries. One side of the store is given over entirely to the sale of Bibles, Christian books and sundry supplies of the kind usually found in a bookstore. A large window makes possible attractive displays of Christian books. An open Bible is the center of this display, its pages being turned every few days to afford new reading matter for the many who crowd around the window. This part of the work is in charge of a retired Christian bookkeeper, Mr. B. N. Suryawanshi. His coming into this work is in answer to much prayer.

The other half of the building, quiet, restful and attractive, is the reading room. Mr. Joseph Dhoke, an evangelist with a decided gift for personal work, is in charge. His is the joy of placing into the hands of hungry people the living Word. Upon their request he explains to them such portions as they do not understand. "Lord," he prayed one morning, "let me have the joy of leading someone into the way of salvation today." Shortly after the reading room opened, a young man came in and the Holy Spirit whispered, "This is he." Inquiry revealed that the young man was indeed hungry for the knowledge of the Word. When they had finished their conversation Mr. Dhoke gave him a Marathi Bible and the young man retired to a quiet corner. For over two hours he was completely absorbed, oblivious to the coming and going of others. He returns each day and is eagerly drinking in the Word as he reads it for long periods.

In general those who are above twenty years of age want to read only the Bible. Younger people are interested in other books as well. In the first five days following the opening of the bookstore over seven hundred inquirers came into the building to read and to buy books. The store is open until eight o'clock in the evening, and those who walk along the main road are attracted by the lovely building and the attractive display of books and Bibles.

The bookstore, like any vision which becomes a reality, is the result of hard work and planning. Originally the vision of Rev. K. D. Garrison, then chairman of the India field, it started out as a small wall cupboard of books in the headquarters office in Akola. Under the direction of the successive office secretaries it grew until its ministry, through mail orders, spread all over India. Finally its cupboards, supplies and the volume of work could no longer be contained in the Mission office. This, coupled with the rapid growth of Akola, made it imperative that we have a separate bookstore. Only in this way would it be possible for us to minister to the educated people flooding the city. Miss Ferne Gerrie, the present office secretary, and Rev. R. F. Perret planned the building and did much of the detail work necessary to bring it into being according to the plans.

More people in India have learned to read in the past three years than in twenty-two previous years. Literacy was 8 per cent in 1931; 12 per cent in 1941, and 18 per cent in 1947. The 1958 *Hindustan Year Book* says that now one out of every four men in India can read.

Of all literature produced in India 70 per cent has come from Communist presses! The Communists, with over one billion people of the world now under their control, attribute their incredible advance to literature distribution.

Of the babies born in India each year, 990,000 are expected to survive. The government estimates that these will require 990,000,000 books before finishing high school! One-third of these people will go to university and the total number of books required before finishing arts or technical training will be 660,000,000 books! To meet this anticipated tremendous demand the government has set up the National Book Trust of the Publication Division of the

*(Continued on page 19)*

# Another Look at an Old Controversy

By Rev. T. E. Thompson

*Life in the Son*, by Robert Shank. Westcott Publishers, Springfield, Mo. 380 pages, $4.95.

About once in ten years an original study of some vital Bible doctrine appears with such fully developed themes and such clear style that it carries its own endorsement. *Life in the Son* commends itself to every honest student of the Word by its sincerity and its courage.

The author, a second-generation minister of the Southern Baptist denomination, takes issue with the prevailing teaching on eternal security by raising the question, not whether a believer is eternally secure, but of what constitutes a true believer. He establishes the certainty of a believer's position as long as he remains in Christ but points out clearly the possibility of falling from grace if one fails to abide in obedient fellowship with the Lord Jesus.

The book is refreshingly controversial in that it refutes ideas and not personalities. The character and consecration of those espousing the doctrine of "once saved, always saved" are not questioned. Tribute is paid to their devotion to the cause of Christ. Truth, however, does not depend on a man's reputation. The author maintains that the supposed proof texts for the doctrine have been misconstrued and proceeds to give thorough analyses of these very texts. He has evidently engaged in many discussions of the subject, for he is familiar with all the basic arguments.

Apart from the controversy, the author establishes a solid foundation for Biblical salvation. Eternal life is imparted when one repents of his sins and finds a new order of being in union with Jesus Christ. This union supplies the strength to serve and the grace to conquer. It brings one into the family of God with all the privileges of sonship but with all its responsibilities as well. The principal responsibility is obedience, which is necessary, not optional. The faith by which we walk is the faith of Abraham. "By faith Abraham . . . obeyed."

One of the familiar themes in any discussion of security is the contention that if a person is once born again he can never be "unborn," any more than a child born into the world can ever be less than a child. Mr. Shank meets this argument head-on by showing that the comparison is not equal. In the natural birth a child has nothing to decide in the matter. His will was not involved in his being born into this world. In the new birth his consent is definitely needed before he can become a child of God. Unless one holds to an extreme form of Calvinism, no man is ever saved in spite of himself. Since his will is involved in the new birth, that same will must function if he is to continue in the new birth. Sonship is not something bestowed once for all but is indeed "adoption" into the household of faith.

No violent opposition will be aroused in those who agree that all true believers should walk in light and have no fellowship with the unfruitful works of darkness. Those who think that grace grants the privilege to sin will find this book uncomfortable. It holds up no impossible standard of righteousness but insists there must be the intent to obey. It endorses no concept of sinless perfection but contends that sin must be confessed and forgiveness received. Mr. Shank takes strong exception to those who teach that justification includes forgiveness of sins in the future as well as sins of the past, quoting book and page of Bible teachers living and dead who so teach.

This study is too thoroughly Biblical to be ignored. It becomes the responsibility of those who contend for security to answer these carefully established arguments. Dr. William W. Adams, professor of New Testament Interpretation at the Southern Baptist Theological Seminary in Louisville, Ky., states in his gracious Introduction to the book, "If Mr. Shank is right in his interpretations and theses, it is of utmost importance for time and eternity that we come to share his understanding of the Scriptures. If he is wrong, it remains for us to refute his theses by demonstrating that we are better exegetes and interpreters of the Scriptures than he has proven himself to be." Dr. Adams also adds, "I consider *Life in the Son* one of the most significant books in this generation. I consider it possible that the judgment of time may prove it to be one of the most important books ever written."

While scholars, Bible students and pastors are the ones most likely to be interested in reading this book, any serious student of the Word of God can follow its chain of thought. Its style is as crisp as fresh lettuce and as satisfying as roast beef. It will undoubtedly be the most discussed book of the year.

**Order your books from either house**

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William H. Dietz, Inc.
10 South Wabash Avenue
Chicago 3, Ill.

*Practical Christian Ethics*, by C. B. Eavey. Zondervan Publishing House (1959), Grand Rapids, Mich. 240 pages, $3.95.

As all books on Christian ethics have human authors, we do not read them so that we may follow every pronouncement on our duties or way of living, but that we may be aware of the fact that all life problems are moral problems requiring decisions, not merely drifting from old habit or conforming to the world around us. This volume is a textbook for students of the subject, but it is also written smoothly and is interesting enough for any serious reader.—H. Sigrist.

*Prayer's Deeper Secrets*, by F. J. Huegel. Zondervan Publishing House (1959), Grand Rapids, Mich. 96 pages, $1.75.

Any literate evangelical Christian could write something on prayer that would be good and true, in its way—and sometimes it seems that a large percentage of us have. It is one thing to write something to which we cannot object, and quite another to write simply and yet with the deep discernment on the vital subject of prayer in such a way that we may be led to cry to God that He may help us to pray as we should—and the latter is what Huegel has done in this little book. The material is not strange and new, but a great deal is said in small space. It is well organized, and above all there is the sense that the author believes what he says and has experienced the truths of which he writes. Faith, our motives, the discernment of God's will, praise, warfare, the intercession of the Holy Spirit—these are some of the topics considered. Briefly and clearly he tells why there cannot be revival when the Body of Christ is not really one because of sectarianism or prejudice. This is a book worth reading and owning.—H. Sigrist.

JAMES B. HARR, Reporter

### To the Fields

*Rev. and Mrs. Howard Emary* and children, Lynn, Amy and Douglas, left New York May 9. They are returning to their work in Guinea, West Africa.

### On Furlough

*Rev. and Mrs. John F. Derr* and children, Rebecca, Judith, Deborah, John and Heather, arrived in New York May 10 from India, having completed their second term.

*Rev. and Mrs. Paul H. Bartel* arrived May 17 from Hong Kong, having completed their fifth term of missionary service. Mr. Bartel will become the head of the Missions Department at Canadian Bible College.

### The New Generation

To *Rev. and Mrs. Ralph Godwin,* Fayetteville, N. C., a son, Jonathan Eugene, on April 21.

To *Rev. and Mrs. James Cordell,* Talladega, Ala., a son, Victor David, on April 12.

To *Mr. and Mrs. W. N. Hotalen,* Congo, a daughter, Terry Lynne, on March 22.

To *Rev. and Mrs. Calvin J. Peters,* Butler, Pa., a son, Donald Calvin, on April 17.

### With the Lord

*Mr. Silvin Pastor,* a member of the Gospel Tabernacle Church in New York City for forty-six years, went to be with the Lord on May 4. He was seventy-four years old. Born in Italy in an evangelical family, Mr. Pastor came to the United States in 1903 and joined his boyhood friend, Mr. Edward Negris. Through the intercession of their families both young men were saved in the West Side Mission, New York, and gave their devoted service to this work. Seeking a deeper Christian experience, Mr. Pastor united with the Tabernacle in 1914. He held a number of offices in the church and was chairman of the Board of Elders at the time of his death. He ministered always in the grace of the Lord, and was most faithful in prayer. His wife survives.

The Flint (Mich.) Alliance Church has recently lost four members through death. *Mrs. Ethel Allen,* a charter member; *Mr. Robert Mark, Mr. Archie Gibson* and *Mr. Floyd McIntyre* were called into the presence of the Lord since the first of the year.

*Mrs. Agnes Dunn,* formerly of Newark, N. Y., and more recently of Phoenix, Ariz., went to be with the Lord on April 7.

### Raleigh Church Increases Missionary Pledge over 100 Per Cent

The Christian and Missionary Alliance church of Raleigh, N. C., with just under a hundred members, pledged $8,400 to missions during its recent missionary convention, an increase of better than 100 per cent over its 1959 pledge. Rev. Russell Churchill, pastor, states that last year's pledge of $4,007 was overpaid by $250.

In the opening service of the convention Mr. Abraham S. David, converted Hebrew, spoke of the need for getting the gospel to the Jews. The missionary speakers were Miss Winifred Jacobson, of the Philippines, and Mr. Robert E. Newman, of Chile.

### Florida Church Organized

Under the leadership of Mr. David P. Hardy, recent Asbury Seminary graduate and former Nyack student, the Hollywood Hills Alliance Church, Hollywood, Fla., was officially organized Saturday, April 23. At the time of organization the church had thirteen members.

The Hollywood church was begun September 27, 1959, in the Women's Club of this southeast Florida town. Mr. Hardy went to Hollywood just one month prior to the opening service, hoping to introduce the planned church through visitation. At the first Sunday morning service there were twelve in the congregation. That evening there were twenty-two.

In the middle of January, 1960, the church held its first missionary convention. Seventy-five people were on hand the first night, and at the close of the convention the church gave $300 to purchase a tape recorder for missionary work.

According to Mr. Hardy, the church will begin a building program this summer. "We just raised $1,000 from our group to use as a down payment on a lot in an area where there will eventually be 6,000 new homes."

### Ontario Church Dedicates Addition

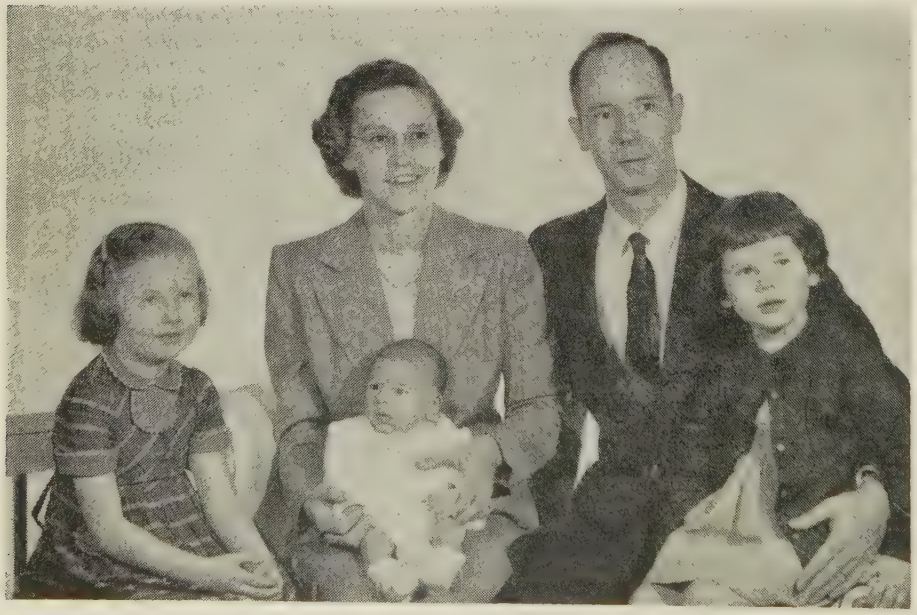
The Belleville, Ont., Christian and Missionary Alliance church recently dedicated the new addition to its building in a special Sunday afternoon service. On the platform for the occasion were visiting ministers and dignitaries, including Belleville's acting mayor and the president of the city's ministerial association. The first part of the service was given radio coverage.

Following the dedication the church had a week of meetings with Rev. Gordon A. Skitch, of Kitchener, Ont. The pastor, Rev. Sackville Palmer, said of the meetings: "Twenty-five persons, both young and adult, made profession of salvation. The meetings were marked by the unusual presence of the Lord throughout."

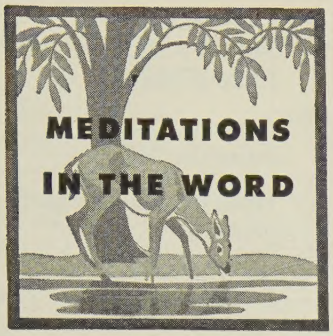
### Cranford C. & M. A. Calls Youth Director

Hoping for growth in its youth department, the executive board of the Cranford, N. J., Christian and Missionary Alliance church recently created the office of Youth Director and then called Mr. Robert Peterson to take over the new position. Mr. Peterson, a theological student at Northeastern Bible Institute, Essex Fells, N. J., was formally installed during the morning service May 1.

According to the pastor, Rev. L. J. Pyne, the youth director will be chairman of the young people's board and coördinate the activities of the five youth groups in the church.



*Rev. and Mrs. Howard Emary and children, Guinea, Africa*




Edited by EDITH M. BEYERLE

### *Sunday*

JEREMIAH 33:1-11 (verse 3).

Faith recognizes in every case an act of creation. It does not require any material to start with, for it believes in a God who can make all things out of nothing. Therefore it can step out upon the seeming void and find it full of the creations of His power. In giving His greatest promises in the Old Testament God reveals Himself as the Creator of that which He is promising. . . . There may be no sign of it, no probability of it, no germ of it from which to start, but God is able to make it out of nothing by a word.—A. B. SIMPSON.

### *Monday*

MATTHEW 10:22-33 (verse 32).

No lover ever experienced greater joy when he presented his beloved to his family than I expect to share with my Saviour when He ushers me into His Father's house. . . . Our confession of Him is sometimes tainted with fear and trembling. . . . Jesus' confession of those who love Him will be prompted by a swelling tide of joyful success. Can't you almost hear His exultation: "Father, this is one of those for whom I died. . . . He let the world know that I died for him. . . . He is Mine, Father, and Thine." —GOSPEL HERALD.

### *Tuesday*

JOHN 16:5-15 (verse 13).

As we study the work of the Holy Spirit in the hearts of the believers in the New Testament Scriptures, and in the Old Testament too, for that matter, we will find that there are three outstanding ministries which He is to perform in us: He sanctifies, He empowers and He enlightens. In giving the promise of the Spirit's coming the Saviour said to His disciples that night in the upper room, "I will not leave you comfortless."—G. C. WEISS.

### *Wednesday*

SONG OF SOLOMON 2:8-16 (verse 16).

*His forever, only His;*
*Who the Lord and me shall part?*
*Ah, with what a rest of bliss,*
*Christ can fill the loving heart!*
*Heav'n and earth may fade and flee,*
*First-born light in gloom decline;*
*But while God and I shall be,*
*I am His, and He is mine.*
—WADE ROBINSON.

### *Thursday*

1 CORINTHIANS 4:9-17 (verse 13).

Let not thy peace depend upon the tongues of men. For whether they judge well of thee or ill thou art not on that account other than thyself. Where are true peace and true glory? Are they not in Me? And he that careth not to please men nor feareth to displease them shall enjoy much peace. From inordinate love and vain fear ariseth all disquietness of heart and distraction of the mind.—THOMAS À KEMPIS.

### *Friday*

NUMBERS 27:12-23 (verse 16).

Moses, although the greatest man in Israel at that time, did not take it upon himself to appoint his successor. He acknowledged the Lordship of Jehovah, well realizing that only God knew whom He had fitted for the position. Millenniums later the apostles undertook to replace Judas by a man of human choice and manipulation but missed it even though it appeared to be God-directed. And God never honored man's choice. Saul (Paul) was His selection, even as was faithful Joshua.—PAMEII.

### *Saturday*

RUTH 1:7-18 (verse 14).

Orpah kissed, but Ruth clave. . . . She forgets her kindred and her father's house. What are Moab's hills or cities or temples or gods? Jehovah, God of Israel, is now her God forever. Here is cleaving; here is decision; here are faith and love; here is the undivided heart. It is this that God looks for still. Nothing else will He accept. Not half a heart or half a life. Not Orpah's kiss, but Ruth's cleaving. He wants *decision.* He abhors vacillation and compromise.—HORATIUS BONAR.

### *Sunday*

COLOSSIANS 2:1-8 (verse 6).

It is not receiving a sacrament, a creed, a system of theology, a set of moral precepts, but a living, personal Saviour. That is salvation. "Him that cometh to me I will in no wise cast out." Then, further, the continuance and progress of our Christian life is just as simple and as personal. "So walk ye in him." It is a life of dependence and communion, step by step, receiving Him afresh as our all-sufficiency, our wisdom, strength and holiness.—A. B. SIMPSON.

### *Monday*

MATTHEW 12:33-45 (verse 44).

If your heart is empty, if you have sent the devil out only by a pledge or a resolution, he will surely come back and say, "Is there anyone inside?" If there is silence he will smash open the door through all your resolutions, and he will bring seven other devils along with him and will fill your heart with sin. But if, when he comes back, Christ says, "I am here," that is enough. . . . Do not be afraid; Christ can keep.—F. B. MEYER.

### *Tuesday*

MARK 1:1-11 (verse 8b).

Finney tells of the mighty baptism of the Spirit which came upon him. Moody tells that though he had preached for fourteen years, yet the Spirit came upon him mightily in New York one day, and from that day he felt greatly blessed in his ministry. Dr. R. A. Torrey, in 1905 or 1906, read a tract on this subject and bowed his head and asked God for a mighty infilling. . . . God heard and sent him around the world and thousands of persons were saved.—SELECTED.

### *Wednesday*

ROMANS 12:1-8 (verse 2).

*Upon God's will I lay me down,*
*As child upon its mother's breast;*
*No silken couch, nor softest bed,*
*Could ever give me such deep rest.*

*Thy wonderful grand will, my God,*
*With triumph now I make it mine;*
*And faith shall cry a joyous "Yes"*
*To every dear command of Thine.*
—GERHARD TERSTEEGEN.

### *Thursday*

ROMANS 12:9-21 (verse 16b).

The self-centered ego of man is clothed with pride and self-sufficiency. Men find themselves coming constantly to dead-end roads because they fail to seek the wisdom that cometh only from God. . . . The constant quest of the Christian should be for the fulfillment of the will of God in his life. This is to be a matter of major concern in relation to the whole of life. The deciding factor in relation to all our decisions in life should be the will of God. —J. C. MCPHEETERS.

### *Friday*

1 KINGS 19:8-18 (verse 12b).

Elijah's personal experience at this time is a fair example of what may be the portion of others in similar positions—that of fighting sin. Success as a mark of the favor of God was followed by fear of a mere human being; fear was replaced by discouragement, and discouragement was accompanied by self-pity. It took a "strong wind," an "earthquake" and "fire" to jolt Elijah out of himself and make him again aware of God's power. When thoroughly aroused spiritually he was conditioned to hear God's "still small voice" and again receive orders. God may still have to resort to drastic measures to enable His children to regain lost spiritual ground.—PAMEII.

### *Saturday*

JOHN 7:14-24 (verse 17).

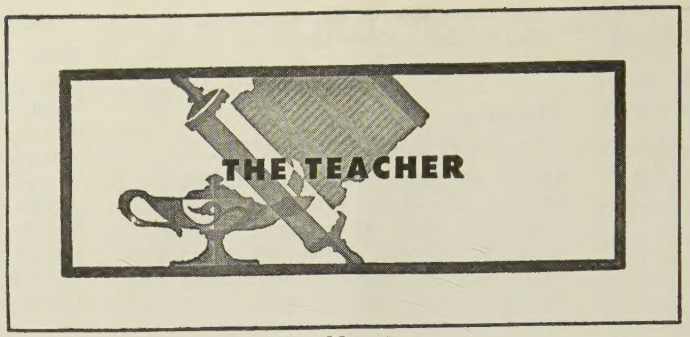
Will to do God's will for your life instead of your own. Do not launch out upon the sea of life headed for a port of your own choosing, guided by a chart of your own drafting, driven by the power of your own selfish pleasures or ambitions. Come to God. Yield your life to Him by one act of trustful, irrevocable surrender. . . . Without a shadow of doubt, we will begin to know God's will as soon as we begin to choose His will for our lives instead of our own.—CHARLES MCCONKEY.

June 5, 1960

LESSON TEXT—
Matthew 7:1-12

GOLDEN TEXT—
Matthew 7:12

DEVOTIONAL READING—
James 2:8-17




By Harold J. Sutton

June 12, 1960

LESSON TEXT—
Matthew 7:13, 14;
Luke 15:11-24

GOLDEN TEXT—
Proverbs 3:6

DEVOTIONAL READING—
Psalm 1

## The Golden Rule

The golden rule is the Christian rule and is of primary importance everywhere and at all times.

I. THE GOLDEN RULE IN ATTITUDES (Matt. 7:1-5).

The judgment up for consideration must be viewed in the light of its contextual climate. (1) *Prohibition.* "Judge not" (v. 1). What does it mean? Negatively: it cannot mean that we are not to form opinions or appraise moral actions. Positively: here is condemned the censorious spirit that presumes to have the last word in judgment. It is the imputing of false motives and the ascribing of wicked intent that is forbidden. Nobody is in a position to have the final word as to the "why" of another's conduct. (2) *Pronouncement.* "With what . . . ye shall be" (v. 2). It is the law of retribution. "As thou hast done, it shall be done unto thee" (Obad. 15). Here is the law of compensation based on the principle of equity. (3) *Problem.* "The mote . . . the beam" (vv. 3-5). A brother has a splinter in his eye. All agree that it should be removed. One, eager for the task, approaches. But he cannot get near the brother with the splinter. His eye, too, is bad. It contains a beam: twelve by twelve and ten feet long. Verse 5 says "Thou hypocrite." Brother Beam-in-the-Eye cared nothing for the spiritual well-being of Neighbor Splintered-vision. He just wanted to display his fancied superiority. Be sure that the beam-plagued can never do much for the mote-faulted.

II. THE GOLDEN RULE IN ADJUSTMENTS (Matt. 7:6).

While decrees determining moral attitudes are to be avoided, discriminating discernment in moral adjustments is not to be evaded. Disciples are the custodians of rare and precious gems (values). "Dogs" and "swine" represent those who lack capacity to receive holy treasures. "Meat in due season" does not mean all things to all people at all times. It does mean some things to some people at some times and other things to other people at other times. Illumination comes with spiritual maturity.

III. THE GOLDEN RULE IN ACCOMPLISHMENT (Matt. 7:7-11).

Verse 11 makes possible verse 12. It is "your Father which is in heaven." Sonship, in the New Testament, is necessary to the keeping of the golden rule. And sonship requires the new birth. All the prating of men about "keeping the golden rule" to the contrary, the unrenewed just cannot do it. Now comes the how: (1) *Method.* By the "ask" of *demand* is meant that high level of discipleship that carries the push of holy discontent. With the "seek" of *desire* the level lifts and earnestness follows interest. Seeking men are concerned men. To such, finding is important. Add the "knock" of *determination* and what happens? The push of "asking" and the pressure of "seeking" are joined by the persistence of "knocking." To be refused is foreign to his purpose; the door must open. (2) *Measure* (vv. 7, 8). In spiritualities one gets what he is determined to have. We have in the degree that we desire to have. Possession is conditioned on application and diligence. (3) *Manner* (vv. 8-11). If the "evil" (earthly and human) parent makes a reasonable response to a reasonable request, "how much more . . . ?" The gift of the Holy Spirit (Luke 11:13) puts within reach of the believer all that is needful for life, including the God-imparted ability to keep the golden rule.

## The Two Ways

For all of us life is a journey. Although paths may vary, there are but two directions.

I. THE WAYS (Matt. 7:13, 14).

The journey of life is inescapable. See (1) *Decision.* It is the "strait gate" or the "wide" one. It cannot be both or neither. Here is accountability in terms of choice. We choose our *destiny* by choosing our *direction.* Decision shapes them both. The "wide gate" allows everything; the "strait gate" permits only what is primary and essential. Surrender (entering by the strait gate) marks the moral beginnings of a totally different form of life in which Christ has first place. (2) *Direction.* "Narrow" and "broad" are figures for discipline or the lack of it. Whether in music, medicine or motors, the principle is that of strait gates and narrow ways. Two molecules of hydrogen to one of oxygen, no more and no less, spells water. It is the law of the straitened gate and the narrow path. There is no discipleship without discipline. Never, any time or anywhere. A disciple apart from discipline is a misnomer and a travesty on the cause we have espoused. For the disciple it must be the strait gate and narrow way. (3) *Destiny.* Given the foregoing this is simply a matter of time. The life of the ages and destruction are the alternatives. The "narrow way" broadens but the "broad way" narrows. Disciples get more than they anticipated at the first; the sinner gets less. For one it is the reign of liberty and life. For the other it is the ruin of lawlessness and destruction.

II. THE WAYFARER (Luke 15:11-24).

Our case history portrays in living colors what has already been said in principle. The story has universal overtones; the prodigal is every man. (1) *The rejection* (vv. 12-16). Hear the self-asserting demand, "Give me." Me! Me first. It is the age-old cry of the unregenerate person who regards life only in terms of selfish interests and concerns. And he heads for the far country of his desire. It is universal, for man is born with his back to the Father and his face to the "far country." The liberty he seeks is a liberty without law, and will, ere long, descend to a license that will be his ruin. Riotous living wasted his substance. It always does. The famine always comes and want is on its heels. Since he took from home only what could be spent, when that was gone he had nothing left. He spent with others; he starved alone. Prodigals are everywhere. "Far countries" with "riotous living" and "wasted substance" abound. And the "famine" with its "want" and swine trough is present, too. Variations, yes; but the verities are always with us. (2) *The repentance* (vv. 17-19). This may be summed up in the terse, crisp phrase "I will." All heaven rejoices in hope for the man who, with an "I will," turns his back on the old life. Here was (a) realization. "He came to himself." (b) Contemplation. "How many . . . have . . . and I perish." (c) Determination. "I will arise and go . . . and will say . . . I have sinned." Believe it, this is always the way back. Such is the rugged but royal road of repentance. (3) *The restoration* (vv. 20-24). The "give me" is gone. Now it is to be "make me" (v. 19). The back is to the far country and the face is to the father. Life has found its true center. A prodigal's welcome awaits the prodigal's return and all the father has will be shared.

# Missionary Treasury

★ ★ ★ ★ ★

**April 1960**

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|---|---|
| General Fund | $292,470.89 |
| Missionary Specials | 38,140.95 |

The income for the month of April this year failed by approximately $31,000 to reach $323,000, the amount needed each month for our budget. Including April, the amount received in the General Fund income for 1960 has been approximately 95 per cent of the amount budgeted.

The prayers and support of God's people are needed as we approach the summer months with their usual low level of income that we may have sufficient for all the needs of our Society, especially during the months when new missionaries will be added to allowance and so many of our missionaries will be traveling to and from the fields.

Gifts for the month of April were covered by our receipt Nos. 23615-25102 and 1854-1968. If you failed to receive a receipt for your contribution, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th Street, New York 36, N. Y.

*Bernard S. King*
*Treasurer.*

## Reaching India's Intellectuals

*(Continued from page 14)*

Ministry of Information and Broadcasting. "If these publication requirements are met by the private and public sector publishers, we go ahead and remove illiteracy—if not we maintain the status quo or progress at a snail's pace."

Are we as concerned about the *spiritual* illiteracy of the great host of India's people who are here *now*? Christian literature and publishing are just beginning to come into their own in India. There is avid hunger for good books and men are searching for the truth. The response to the opening of the bookstore in Akola is evidence that men are searching for the truth but have not yet found Him who is Truth. In his opening speech Sri Vinaykumar Parashar said that true education is that which in its pursuit brings true peace. It was Mr. Eicher's joy, when he spoke, to give testimony that he had found true peace in Christ.

The *experience* of salvation which brings that peace cannot be taught. That is the sphere and work of the Holy Spirit. But the *way* of salvation can be taught. It is for this purpose that the Alliance Book Shop in Akola has been opened.

It is imperative that India be deluged with Christian literature. No other project is so desperately necessary or will pay equal dividends in the winning of souls. "Paper is paper and ink is ink. But God's message, clothed in paper and ink, empowered by God's Spirit, has God's promise that . . . 'it shall not return unto me void.'"

◆ ◆ ◆

### The Father's Will

Let not the Lord's dealing seem harsh, rough or unfatherly because it is unpleasant. When the Lord's blessed will bloweth across your desires it is best, in humility, to strike sail to Him, and to be willing to be led any way our Lord pleaseth. It is a point of denial of yourself to be as if you had not a will, but had made a free disposal of it to God, and had sold it over to Him; and to make use of His will for your own is both true holiness and your ease and peace; you know not what the Lord is making out of this, but you shall know it hereafter.—RUTHERFORD.


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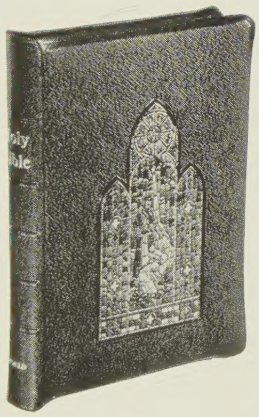

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# Missions High Lights Reported at the Council

- The five-year goal for becoming self-supporting by April 30, 1960, was achieved by the *Marathi church in India* in four years. Mission subsidy was terminated in April, 1959.
- There were 1,093 baptisms in *Gabon* in 1959. The Bongolo district alone had 391 baptisms between January and June, 1959.
- Two new mission stations were opened by the *Tribes of Viet Nam Mission*. The gospel witness is now being carried on in thirty-four tribes.
- Four new missionaries reached *Colombia,* a field that has been closed to new workers, and two more were granted entrance visas. . . . There are converts each week in the new Cali church. Approximately 300 persons attend Sunday services; midweek prayer meetings average 150 present.
- The new work in Punta Arenas, *Chile,* has over fifty believers attending regularly, with several preparing for baptism.
- In *Argentina* missionary zeal flourishes. A year ago an Argentine couple began their ministry in Paso de los Libres on the border of Brazil. Thirty persons have now been baptized and organized into a church. The regular attendance averages over a hundred. A second church was started in Curuzú Cuatiá, with about forty persons attending regularly. Twelve adults are in a prebaptismal class.
- Ebenezer Bible School, Zamboanga, *Philippine Islands,* had 155 students enrolled. It now gives a four-year course and has added Greek to the curriculum.
- Approximately fifty churches in the Lesser Sunda Islands, *Indonesia,* have taken the initial steps to merge with the Alliance national church organization. These churches came into being as the result of the ministry of students from our Makassar Bible School and represent over 15,000 believers. They have requested the assignment of missionaries for Bible-teaching ministries among them. Special care is being taken to make our ministry to these independent and fully self-supporting churches contribute to their already remarkable growth and evangelistic outreach.
- *Bible correspondence courses* are being carried on in eleven languages. Sixteen courses are offered, ranging in studies from the Book of Genesis to lessons on prayer and witnessing. During 1959 there were 21,494 persons enrolled, and a total of 11,249 courses were completed.

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada